

Ghost." It is *possible* to teach all nations to literally obey the commission on this point, and yet organized Missions to heathen lands are only about one hundred years old. It took the Christian church nearly seventeen hundred years to learn the full signification of the little word *all*, and to-day probably seventy-five per cent of the professors of religion feel no concern whatever about unenlightened nations, and give no practical heed to these plain, obvious words of the Master. Mark puts the language of Christ yet stronger, and more explicit than Matthew; he says, "Go ye into all the world, and preach the Gospel to *every creature*." It did not occur to the church for seventeen hundred years that "every creature" meant heathens as well as enlightened people. When Eliot commenced to evangelize the Indians he was made "the bull of jest, and the object of ridicule." When Baron Von Welz in 1664 undertook to organize a Missionary society, so great a man as Dr. Ursinus of the Lutheran church prayed "Good Lord deliver us," he regarded heathen as dogs in spite of the Savior's command to "preach the Gospel to every creature." Literal interpretation would have rendered such a condition of things impossible. This is a point for the Brethren church to ponder seriously and prayerfully. Again, it is possible to accept, and apply the term *baptize* in its literal sense, if the Christian church of all ages had done this, there would not be the divisions on that question that are extant in the world now. Again, it is possible to baptize into the name of the Father, and of the Son, and of the Holy Ghost, and yet a large part of the Christian church refuse to literally do so. Deviation from the plain, obvious sense of the express words of the Master on these points, gives license for deviation from any other point, hence it is that I so persistently insist on a literal acceptance of the present-day baptism of the Holy Ghost, Divine healing, and the second personal, material advent of Christ; the Scriptures on those points are just as explicit, and unqualified as on the subject of the world's evangelization, or baptism by our accepted mode and form. I cannot now further pursue this phase of the subject as I want to notice another.

In the study of Scripture distinction must be made between law and expedients; disregard of this fact causes much confusion and misunderstanding. The Apostle James says, "There is one law-giver, who is able to save, and to destroy." James 4: 12. He of course refers to God or God through Christ. The Apostles were inspired to preach, write, expound and apply the law of grace, but not to add anything to it, or take anything from it.

Law always presupposes, and generally prescribes penalties for its violation, hence whatever we find in the Epistolary writings having the semblance of laws are only expedients, or symbols. The Apostles as a rule avoided writing anything bearing the semblance of law, except Paul in reference to the head-covering, and woman's silence in the church. The former is a symbol, and the latter an expedient, as a little study will clearly show. Paul's authority for both of the above admonitions is found in Gen. 3: 16 involving the law of woman's subjection to man; the head covering was to symbolize that fact as he clearly states; he does not give it as law, but simply appeals to reason for the propriety of it and concludes by saying "But if any man seem to be contentious, we have no such custom, neither the churches of God." I Cor. 11: 16.

Woman's silence in the church is demanded upon the plane of expedience, as is plainly shown by the context. I Cor. 14 is preeminently a chapter of expedients, and the 33rd verse clearly states Paul's object for demanding silence; he says, "God is not the author of confusion, but of peace, as in all the churches of the saints." It is a fact well attested in history that woman was regarded as greatly inferior to men in the days of the primitive church, hence her participation in the discussion of public affairs whether temporal, or spiritual would no doubt have resulted in great confusion, if not the entire destruction of peace and harmony in the church, hence Paul was justified in putting the extreme construction of absolute silence upon the Divine decree of woman's submission to man as found in Gen. 3: 16. It was an expedient for the day, and the occasion, and as long as woman's speaking in our churches will occasion confusion, that long she ought to keep silent, but it is the very nature of expedients to be suited to conditions, or circumstances, other wise they would not be expedients, hence when conditions change expedience changes, and as woman has now become an object of worship, instead of a serf, or a slave it may be quite as expedient for her to preach now as it was for her to be silent in Paul's day. It must be noticed in carefully reading I Cor. 14: 34 that Paul's demand lacks every element of law, as there is no penalty expressed or implied, and law without penalty for its violation is not law at all, except so far as we make it a law to ourselves.

I will enlarge upon this question in a future article, I cannot appropriately discuss it any farther under my present caption.

In conclusion I again affirm that one part of scripture is equally as true and as important as another. I wish I could burn this fact into the heart of every reader; it would bring about a great change in the piety, power, and influence of the Brethren church; her borders would soon extend not only over the expanse of our own country but reach out into other lands. While all truth is of *equal importance* it does however apply differently to persons, conditions, characters, periods or dispensations; for instance the story of Jonah may not be so very important to us but it was of awful importance to Jonah, and to the Ninevites, and even to-day it is probably the most striking incident on record to prove that God WILL be obeyed if He has a special mission for some one to perform. The rites and ceremonies were very important to the Jews, they may not be so important to us now, but the types and shadows are still very necessary as evidences of the truth they fore-shadowed, indeed without them and the prophecies, it would not be possible to maintain the truth of the Gospel against learned skepticism and infidelity. The fact that the shadows and prophecies of the Old Testament were written hundreds and thousands of years before the New was given, and that the two fit into each other like the cog-wheels of a machine is evidence which no manner of reasoning can destroy. The head or prayer-covering for women has been referred to as not being as important as some other truth; as a symbol it is just as important to show woman's submission to man, as baptism is to show the submission of believers to Christ, it is exactly upon the same plane. The fact that a drunkard is not to inherit eternal life is not a matter of much importance to a teetotaler, but it is of terrible importance to the drunkard; just so with the thief, the murderer, the adulterer and every other kind of sinner. We may not be able to see the import of every Scripture but that is no argument against it, as we are clearly told that God's thoughts are not as our thoughts, nor His ways as our ways; let us therefore keep inviolate every part of God's word, and seek to apply it to its proper time, place and condition. Paul tells us that the Scriptures are given to us by inspiration of God, if that be so, every passage was duly considered in heaven before it was promulgated to the world, and surely God has committed no error of judgment, nor advanced useless ideas. Let us regard the Bible as a great chain without a useless link, with a link suited to every want of every human being in every age of the world.

Concerning the Bible the great Dr. A.